The Real Goal of Human Life

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" Everybody has got life but we have to seek for life in life which ultimately merges in its own essence"–Master.

The modern world has become a complex mechanism. Everything about it and everything in it stands distorted. The whole thing looks topsy–turvy. One wonders whether one can live in peace at all. Human relationships are strained. There is mutual distrust and perpetual acrimony. Values of human life have undergone a devastating change. They breathe hatred and disharmony, dissensions and death–dealing tactics. By his perversions, by his complex thoughts man has made the world too hot for him to live in. Everyone is almost sitting on a rumbling valcano. Anything may happen at any moment, from dissolution to delusion. All these are the results of his vicious thoughts, disoriented from Nature as it were. Instead of enriching the human heritage by his valuable contributions he is cutting at its roots. His mission is commission of crimes, his profession is to waste his talents on aimless pursuits. Master says, "We have come here not to spoil God's creation but to retain it in its Divine order". Do we follow this dictum ? Certainly not. We have made up our minds to undo the whole thing and plant on its shambles our own banner of order.

We have gone so far away from Nature's simplicity and plainness that we find tensions and pretensions all around.

Having strayed away from our 'Original Home' we have created for ourselves regional and religious homes. These homes have become hot–beds of intrigues and bickerings, turmoil and torture. Neither do we have peace at heart nor do we allow our fellowmen to live in peace. Mankind is cut up into tiny islands or mighty nations and lies fragmented from its Homeland. Selfishness has become our being, our base of existence. We forgot our 'Self,' the offspring of the ultimate itself. We have built all around us barriers of differences and raised barricades of diversities. Our wishes have added '..ish' to our 'Self'. We have thus sold ourselves away to desires. What is more, we have allowed them 'to grow and multiply' and lord over us. It's because we consider ourselves supreme and sovereign; and our thought power has peopled this tiny creation of ours with poisonous elements. Piety is gone. Simplicity has

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taken to its heels. Truth has vanished; and honesty is totally absent. This tiny creation of ours has made us titans. And our Satanic acts have worked havoc on God's creation. Our will is responsible for this disastrous effect.

Are we born in this world to kill ourselves and kill others? Or have we come down to this earth like 'Satan in hell' to proclaim our own law which is a travesty of truth culminating in tragedy? What, therefore, is the cause of these vicious tendencies and mental distortions? It's our way of thinking our conduct, our action. Our thought and word, our deed and creed do not vibrate in unison. Their discordant notes have created noise–pollution. As a result, silence is lost and sanity is dead.

What is the root cause of this universal malady? Man's goal has become different from what it ought to be. Once an abhyasi asked Master, "What are you". He replied cryptically, "I am what I ought to be". Man has chosen his base something other than spiritual. The world is too much with him. He allowed the world to walk into his heart and plant itself there permanently. This has made the Divine get out of his heart. He has become slave to desires. All these are responsible for his mysterious disease, the miseries he suffers from. The cure for desire is God. Unless man chooses God as his base, there can be no salvation for him. Only then can the world be dismentled from his heart and its impressions washed out of his mind.

It is said "Evolution is getting back to the Centre", the point where-from we have originally emerged. Because, we have disconnected ourselves from the Original Source by our own tiny creation, we have become enemies unto ourselves. Our will is as supreme as the Divine will. As long as it is linked to the Divine, Divinity will flow through us, make our life the very life of life and help us treat our fellowmen as brethern, as co–sharers of a common heritage, the divinisation of mankind.

When man was child at heart, everything was on all fours. His breakfast grew on trees. His lunch was ready on plants. Nature was his bosom friend, his unfailing companion. It was spring all the year round. It was in fact Krithayuga, the Age of the Divine. The moment he lost his innocence and turned arrogant, it has heralded the advent of Kirathaka yuga, the age of the demon. His Soul, fragmented as it were from the original force, revels now in worldly pleasures. His mind, disjointed from

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the primordial condition, rolls in mundane affairs. His heart, having lost its centre, is stained and soiled. There is anything but life in it. " Life is liveliness ", says Master. Void of liveliness, man is dead at heart. Is there no salvation for man from this dead-end ? Is there no liberation for his tormented soul ? Is there no way for him to travel back to the Centre ? Yes, there is. He should change his base. He should choose the real goal of human life.

To dissolve the Creation of man's making or to unfold him is the gist of the philosophy of Sahaj Marg. It makes him " hide himself and expose the Divine ". Sahaj Marg is no philosophy as such. It is transmission-fed, practice-based, experience-packed and realisation-oriented. It's a prospect for world heritage and not of any country in particular. " It offers an easy solution of the problem of existance which has ever been confounding even the greatest of sages ". It brings forth top-level results in such a short time as in a part of man's life. No sadhana is of any avail unless it guarantees moderation in the mental tendencies of the sadhak. Under the Sahaj Marg system the Divine Grace is directed towards the abhyasi by Master through the process of pranahuti or the yogic power of transmission. It brings the individual mind to a state of rest and peace and everything in the world will then appear to him in the same colour. His mind is so regulated that he is in a state of moderation. " This is the only way for bringing peace into it", says Master. By transmission Divinity comes peeping in at every stage of development and ends in Divinisation. "What else except a tiny heart can be the fittest offering for achieving the dearest object of life ? " says Master. Sahaj Marg method of yoga is not a world denying system. It's a world-accepting one. Master says, " We have to soar high with both the wings, the spiritual and the material ". The Sahaj Marg train runs on two rails, both spiritual and material, under divine traction. It does'nt stop at way-side stations. The abhyasi is not allured by material pleasures. It doesn't halt till it reaches its destination, the realisation of the ultimate. In this method of sadhana Master plays plays the key role. All that he expects from the sadhak is not sacrifice, but cooperation. He takes up man as he is and moulds him into what he ought to be.

What is your goal then ? If you are for riches, miseries will heap on you. If you are for power, you will meet with your doom. If you are for mundane pleasures, you will soon go mad and finally land yourself

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in a lunatic asylum. If you are for God, you will regain all that you have lost. Says Master, " All that I possess is for all humanity. I wish you to rob me of all that I have and in return to give me that which you possess as yours ". Thus unpossessed, we go possessed. God has no mind, but man has. So, both depend on each other. For God's work man's mind is needed. Unless it is pure and brought to its original state, it cannot reflect God's glory or His grace. The mind in its primordial state was pure and regulated. " It has been spoilt and polluted by the overall influencc of sensess ", says Master. It's now to be corrected and set right. For this we need a capable master. He alone can bring about the transformation of man by means of transmission.

What is transmission ? " Transmission ", says Master, " is the utilisation of Divine power for the transformation of man". What does traniformation involve ? " It is from super animality to man and from man to man–behind–man." Our Master Shri Ram Chandraji Maharaj is bound by the sacred pledge given to his Master as guru–dakshina to spread spirituality far and wide without any reserve or distinction. He says, " Only the torch of spirituality can remove the oppressive gloom and restore the real man." His mission aims at the propagation of the idealogy set forth by the Great Master through his newly introduced system of Sahaj Marg. "It is to awaken the sleeping masses to Divine consciousness so as to put them on the right path." When he knocks at the door of your heart, he will reveal unto you reality at dawn. A piercing glance from him gives you a peep into Sahaj Marg. His silence is voice real. His speech is truth eternal. When you link yourself unto him, he will lead you on towards infinity. His Sahaj Marg is based on the technique of transmisson or pranahuti and it is the very efficacy of Raja Yoga. He is an open book, nay an eloquent commentary on ten commandments. There is no secret about him but he unlocks unto you the secret treasure of realisation. He breathes into every heart the blooming freshness of the spring. He is simple and subtle serene and silent, ever active and obliging, and human and divine. He forgives our foibles and foments our hearts with his divine force, fills them with increasing love for the Divine and makes us crave intensely for the ultimate.

To revert to the original point, the solution for the problems faced by man as stated in the foregoing paragraphs, lies in the title of the

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essay, 'The real goal of human life.' It forms part of the prayer given unto us by Master. It holds the key to the realisation of the highest. There are four concepts in the title. They are : 1. life 2. human life 3. goal of human life 4. the real goal of human life. Master says, "Life is a state of being which should remain permanently as long as we live, thoroughly in contact with 'Being', smelling at each step the fragrance of the Being." For that, detachment in attachment is needed. We should love one and all without being soiled by attachment. It is possible when we attach ourselves to a capable Master. Then we do our duty for duty's sake remaining all the while in 'His condition.' "If we merge our life in that life it is then the real life, where there is neither bliss nor sorrow, neither pleasure nor pain." Master says, "I wish to lead you all to that life which alone is the goal of life I have put it." The next one is human life. For all external purposes man looks human no doubt. But the inside of him is a veritable wild-life-sanctuary. There is more of animality in him than of humanity or divinity. He can become "a real man only when his ego is diverted towards his inner self." Master says, "A man is one who is imbued with a sense of humanity but the real man can be he who makes a man the man that he ought to be–a thorough man in the real sense." The next one is the real goal of human life. It is not wealth; it is not pleasure; It's neither power nor position. It is God Himself. It is to realise Him 'as He is'. We don't give Him a label and try to see Him that way. To attain Him we need Master. "Know thy Guru as Brahm", said Swamy Vivakananda. So, Master is our base, for he is the real goal of human life and he is the only God and power to bring us upto that stage. What does he do ? By his method of transmission he starts digging deep into our hearts. As the digging operation goes on, as the drilling is on. all sorts of grossness and solidity, complexities and tensions, dirt and disease, and darkness and undesirable elements – lo ! Our prized possessions and precious riches acquired by us through ages, life after life – come to the fore. Master bales them out, pumps them off and funnels himself into our hearts. He starts laying the foundation for ' the Original Home ' in our hearts. And having built it himself in us and for us, he leads us on into it, for, by Divine right we are its owners. We not only come to own it but become one with it. By meditation on the divine light in our heart we start having Him, our Master. He feeds our heart with his divine grace and shapes our personality afer him. By doing the cleaning process we keep our-

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selves pure and unpolluted and make ourselves fitting receptacles of his Divine Grace to flow in, to flood our being and to flood all around us. By offering bed-time prayer we bring ourselves closer and closer to him. By remembering him constantly we get enveloped in "His condition" which puts us on the right track and always keeps us rooted to the source. His commandments are guidelines to our spiritual progress. They constitute the 'Divine Cardiograph' to know whether our heart is in tune with Master and helps us check ourselves either when our behaviour is abnormal or when our sadhana is irregular. The four directions detailed above are the medicines presribed by him for the cure of the problem of existence. Thus having chosen Master as our real goal, our very base, we become Brahmacharis, in the sense, we travel from Master, with Master, by Master towards Master and ultimately into Master.

When Master breathes his life-life-in life-into our hearts by his technique of transmission, the life we start living no longer belongs to us. It's his gift, his life itself. We can't live it as we like. We have to live it in the way it ought to be lived and as ordained by Master in his ten commandments. We will be then under the care of the watchful eye of Master and nothing will go wrong. He will take us into the bosom of his heart, nurture us and nurse us to grow in him and merge in him.

Master's wish is : "It shall be a source of greatest pleasure to me to see you at the highest pitch of progress in my very life time." Let us all pray to Him with all our hearts to make us deserve His Grace and come up to His expectation soon !

"The true cry of an aspirant brings the Master to his door" (Master).

• *Reality : To live with God and for God.* — *Babuji*

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